

ON TWO UNCLASSIFIED RECENT VOCABULARIES
FROM SOUTH AMERICA.

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The time has almost passed when any South American Indian can speak in an unknown tongue. The hundreds and even thousands of "radically distinct" languages which the early travelers and missionaries supposed to exist on that continent have been reduced to about sixty linguistic stocks, with a fair prospect of further diminution when materials for analysis become available.

To aid in this work it is important that each vocabulary collected by travelers be scrutinized and referred to its appropriate stock, if known, and, if not, that it be noted for further consideration. In pursuance of this, I shall briefly examine two vocabularies from South America which have been published within the last year, but which have not been referred by the writers who obtained them to any of the leading stocks.

The first is furnished by Mr. A. Rimbach, in his "Reise im Gebiet des oberen Amazonas," printed in the *Zeitschrift der Gesellschaft für Erdkunde*, Berlin, 1897, p. 379. He calls it the "Gay" language, and adds that he obtained it from some Andoas Indians whom he encountered on the lower reaches of the river Pastaza. He gives only five words, which are as follows:

Sun,	<i>mpanân.</i>
Eye,	<i>genamie.</i>
House,	<i>itê.</i>
Water,	<i>muakâ.</i>
Path,	<i>nûguako.</i>

This vocabulary belongs to what I have called in my work, *The American Race*, to the "Zaparo" linguistic stock, as is easily seen by comparing it with the Zaparo vocabulary collected by the Italian traveler, Osculati.¹

Although by some writers the Andoas have been said to speak Quichua, this has been refuted by Tyler and others.² The name:

¹ *Esplorazione delle Regioni Equatoriali*, App. (Milan, 1850).

² Cf. Tyler, in *The Geographical Journal*, June, 1894.

"Gay" or "Gae," applied to their tongue, is a Quichua word, and appears to be an abbreviation of *simi-kayay*, "mouth callers," another tribal name given them by the Quichuas, apparently from some peculiarity of their intonation.

An ancient authority of 1661 informs us that a group of tribes, including the Gayes, Avixiras, Coronados, Guasagas and Allpayos, "otherwise called Andóas and Toqueoreos," dwelt on the adjacent branches of the rivers Bobonaza, Tigre and Pastaza, all speaking the same language.¹ About a century later, another report speaks of the Andoas, Gaes and Semigaes as using the same tongue and dwelling together, "one hour's journey from the west bank of the river Pastaza."² These facts indicate how little was their change of location in two and a half centuries.

The second vocabulary is given in the *Geographical Journal*, July, 1898, in an interesting article written by Col. George Earl Church, on information supplied him by Dr. José Bach, of La Plata. The latter describes a remarkable method of subterranean telegraphy in use among the tribe whom he calls the "Catuquinarú," who occupy the lands between the rivers Embyra and Embyrasú, branches of the Tarauaca, which itself flows into the Jurua. They fill a cavity in the earth with broken bones, ashes and other solid substances, and by striking this with a club can convey the sound for about a mile to the next village.

Dr. Bach gives a short vocabulary of their tongue, and says that it "is very similar to the Miranhas of Amazonas and has a few words of the Therena of western Matto Grosso." He adds that they have usually been called the "Catuquinas." This is a Tupi word which Martius translates "good doors," and explains as meaning, either that the tribe lived in well-built houses, or else that they were hospitably inclined. He regards it as a compound of *catu*, good, and *ñay*, door.³ But it seems to me more likely to be a compound of *catu*, good, and *quinay*, female companion; and to refer to the sociability of the softer sex.

They certainly do not belong to the Tupi stock, as D'Orbigny thought,⁴ nor are they related to the Tecuna stock, as Von Martius inclined to believe;⁵ but those at least whom Dr. Bach visited are

¹See *Boletín de la Soc. Geog. de Madrid*, T. xxix, pp. 246, 261, 262.

²F. X. Veigl, *Nachrichten über Maynas*, p. 47 (Nürnberg, 1798.)

³*Beiträge zur Ethnographie Süd Amerikas*, Bd. i, p. 424.

⁴*L'Homme Américain*, Tome ii, p. 355.

⁵Martius, *u. s.*, p. 446.

unquestionably a branch of the great Arawack family and are related, as he suggests, to the Terenos and Miranhas.

This position has already been assigned to certain "Cataquinas" by Ehrenreich;¹ and the relationship is evident enough from Dr. Bach's vocabulary. But another problem faces us in explaining the wide discrepancy which his list of words shows when compared to the Catoquina vocabulary printed by von Martius.² The latter, taken by von Spix on the river Jurua, is certainly not of the same tribe, and it might appear doubtful if it belongs to the same stock, so wide are its discrepancies. But an extended comparison lines it up more closely with the Arawack than elsewhere.

I subjoin a comparison :

	CATOQUINA OF BACH.	CATOQUINA OF SPIX.	ARAWACK DIALECTS.
Arm,	<i>yano,</i>	<i>pang,</i>	<i>ghano.</i>
Arrow,	<i>uhynasú.</i>		
Bow,	<i>uhýnarasúcó.</i>		
Breast,	<i>putia,</i>	<i>tshamâna-ghyta,</i>	<i>ochomi.</i>
Eyes,	<i>cesá,</i>	<i>yghó,</i>	<i>kiça, iki-se.</i>
Eyebrows,	<i>namý,</i>	<i>ghoatâ,</i>	<i>ichama.</i>
Feet,	<i>pihú,</i>	<i>achman.</i>	
Hair,	<i>anahé,</i>	<i>ghytai,</i>	<i>itschy, iti.</i>
Hammock,	<i>ouýsauarusú.</i>		
Hands,	<i>funý,</i>	<i>paghy,</i>	<i>ako, p-aco.</i>
Head,	<i>tacasá,</i>	<i>ghy,</i>	<i>íta, vida, iquito.</i>
House,	<i>ocausú.</i>		
Legs,	<i>getemaupú,</i>		<i>buru, poro.</i>
Mouth,	<i>agaho,</i>	<i>nunaghy,</i>	<i>jaca.</i>
Neck,	<i>yayorua,</i>	<i>ghyúan.</i>	
Nose,	<i>tinoa,</i>	<i>opaghpó,</i>	<i>ti.</i>
Teeth,	<i>canhá,</i>	<i>y,</i>	<i>hai, hi, ý.</i>
Water,	<i>ukehý,</i>	<i>uata-hy,</i>	<i>uhii.</i>

It is interesting to note that all the words in Bach's vocabulary which are not Arawack are pure Tupi. The word for "bow" is derived from that for "arrow," *uhyna*, which is the Tupi *hui*, or *uhi*; foot, *pihu*, is the Tupi *pi*; hammock, *ouysa*, is the Tupi *quiha*; and house, *oca*, is the same in Tupi. Except one, these are all "culture words," and indicate that the Catoquinas first became acquainted with the objects to which they refer after they had met the Tupi tribes.

¹ In Petermann's *Mittheilungen*, 1891, p. 17.

² Published in his *Wörterammlung brasilianischer Sprachen* (Leipzig, 1867).